



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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#### AMERICAN EDUCATION SOCIETY.

This Society held its Twenty First Annual Meeting on Monday, May 29th, at 4 o'clock, P. M. in the Park street church, Boston. The Hon. Samuel Hubbard, L. D., President of the Society in the chair.

The officers of the Society for the ensuing year were chosen. The Rev. Dr. Edwards, of Andover, the Rev. Dr. McAuley, of New York, and Zachariah Lewis, Esq., of Brooklyn, were elected additional Vice Presidents. The society adjourned to meet at half past 7 o'clock, P. M. in Park street meeting house, for public services.

#### Abstract of the 21st Annual Report.

Time which passes with the rapidity of an angel's flight, has brought this society to the close of another year. In its operations nothing peculiar or uncommon has occurred. It has progressed with its usual advances, enjoying the confidence and patronage of the community and the blessing of the great Head of the church. Since the last Annual meeting, a few individuals who were officers or members of the society, have finished their earthly course, leaving to survivors the consoling hope, that they have entered upon the exalted employments of the world of glory. Among these are the Hon. William Reed and the Rev. Samuel Gile, D. D., whose sudden exit while in the midst of usefulness and in the vigor of life, affectingly admonishes us to quicken our diligence in our Master's service, and to be in constant readiness for the summons of our departure.

This whole world is to be converted to Jesus Christ. Such is the irreversible decree of heaven. And the preaching of the gospel is the appointed and principal means for the accomplishment of this glorious object. When God was about to gather in his chosen of the Jews, he sent them the prophets; when he was about to display his grace in the salvation of the Gentiles he sent forth the apostles.

**Supply of Ministers.**—The destitution of ministers which now exists will ultimately be supplied. God in the plenitude of his grace has said, I will give you pastors according to my heart, which shall feed you with knowledge and understanding. In the latter days of the Christian church, he will furnish a full supply of eminently pious, learned and efficient ministers. This sup-

ply the great Head of the church will furnish, not by miracle, not by special calling as in the case of the apostles, but by human instrumentality, accompanied by his Holy Spirit. In this glorious work this Society is no doubt to take a conspicuous part. It will greatly multiply the number of ministers. It has already assisted 2,785 individuals of different evangelical denominations in their course of preparation for the ministry. Of these more than a thousand have finished their studies and entered on the active duties of their profession; of whom as many as 900 probably are still living and laboring for Jesus Christ in various parts of the globe. The number of beneficiaries aided for several years past, has been increased on an average by nearly one hundred annually. At this ratio, in 1846 the Society will have under its patronage more than 2,000 beneficiaries.

**Eminently Pious Ministers.**—As God has determined to grant in the latter days of the Christian church an adequate supply of ministers, so he will furnish those who shall be eminently pious. In reference to this subject he says expressly, I will give you pastors according to my heart. They will be assimilated to him in all his moral perfections, and in his views, feelings and purposes. Such ministers this Society is adapted to furnish for the church. Not that it has been done or that it will be done in every instance, but that it is adapted to do it. That a young man may receive its patronage, he is required to produce from three or four serious and respectable persons acquainted with him, as for instance, his minister, instructor, an officer of the church, or some magistrate, unequivocal testimonials that he sustains a good moral and religious character. He must not only be a hopefully pious person, but he must have been a professor of religion connected with some church for at least six months. From that period to the time of his entering on the ministry, there is required and furnished quarterly a certificate of his undoubted piety, signed by the presiding officer of the institution at which he is. Now on supposition that a young man commences his education in connection with the Society, he will be at least eight years under its patronage, and for the same space of time will have been a professor of religion. During this period an opportunity is furnished him to confirm his habits of piety, to grow in grace and in the knowledge of Jesus Christ, and to do this in view of the ministry of reconciliation. Besides the ordinary means of religious improvement, enjoyed in common with other Christians, and other Christians preparing for the ministry, a beneficiary has all the spiritual benefit derived from the salutary rules, discipline and pastoral supervision, established by the Society. All its requirements are wholesome and adapted to promote personal religion, and probably in most instances have this effect. It cannot be doubted, reasoning on natural and Christian principles, that a beneficiary, other things being equal, will make greater advances in the divine life than a student who is not. This Society then, will do much to raise up a ministry eminent for attainments in holiness.

**Thoroughly Educated Ministers.**—God will provide for his church in the latter days of Christianity, eminently learned ministers; ministers who will feed the people with knowledge and understanding. As a preparation to this, their minds must be well disciplined, and well versed in classical literature and theological science.

The rule of this Society is, "No person shall be patronized who does not furnish satisfactory evidence of promising talents and decided piety, and who is not in the way of obtaining a thorough classical and theological education, that is, either preparing to enter college, or a member of some regularly constituted college, where a thorough classical course is pursued; or engaged in the theological studies with the design of taking a regular three years' course of study." The Society is unwilling to bring into the ministry any whose minds are not thoroughly disciplined by study, and adequately furnished with scientific and theological learning.

**Efficient Ministers.**—The ministers that God will furnish for the church in the latter days of Christianity will be eminently efficient. In furnishing such, this Society is peculiarly adapted to be highly instrumental. A large proportion of its beneficiaries are from the laboring classes of the community. They have as a body been inured to hardships, and they will still be inured to labors and trials while preparing for the ministry. Their privations and difficulties will be of great service to them by promoting economical and industrious habits; and the operations of the Society will subserve the same purpose by throwing them in a great measure upon their own resources. One design of the Institution is to assist young men to help themselves.

It may be observed too, that individuals thus aided, will in general be more distinguished for piety and learning than they would be were they differently educated.

**Number of Beneficiaries.**—The number of young men assisted by the society the year past, in different institutions, is as follows: 235 in 20 theological seminaries, 594 in 39 colleges, 296 in 95 academies or public schools, amounting in all to 1,125 at 154 institutions; a number greater by 85 than were aided the last year. Of these, 621 were assisted at institutions in the New England States, and 504 at institutions in the Middle, Southern and Western States.

The number of new beneficiaries received during the year is 289, being 52 more than were admitted the preceding year.

**Number who have deceased.**—During the year, it is not known that more than four deaths have occurred among the beneficiaries. After much examination of the subject, there is reason for believing that the proportion of deaths among students, is less than that of other young men of their age; that the proportion among pious students is less than that among students who are not pious, and that the proportion among beneficiaries is still less than that in either of the other classes. This probably is owing to and may be accounted for on natural principles.

**Patronage Withheld.**—The reasons for withholding appropriations from those who have received them, are either destitution of natural talent, deficiency of scholarship, occasioned by want of ability to acquire knowledge, unwarranted negligence in study, or some other unjustifiable cause, or from moral delinquency. Eight during the year have been stricken from the list of beneficiaries.

**Dismissions.**—During the year one student has been dismissed from the Society to the Board of Education of the General Assembly of the Presbyterian church, and several have been received from that Board to the patronage of this Society. A number have been received from other Education Societies. The whole number for various reasons dismissed is eight.

**Receipts and Expenditures.**—From an exhibit of the

Treasurer's Report, it appears that there had been paid into the treasury of the Society, during the year which has just elapsed, \$65,574 69, being \$2,346 83 more than the receipts of the last year. Of this sum \$24,707 have been received through the treasuries of the Presbyterian Education Society and the Western Reserve Branch. This is all that has been paid into the treasury of the Parent Societies, though more has been received into their treasuries. Were the whole acknowledged, the amount in the treasury of the Parent Society would exceed \$70,000. The expenditures for the year have been \$66,161 98, exceeding the receipts by \$587 29. This sum added to the debt of last year, makes the debt of the Society at the present time \$4,647 58.

It appears that the amount of earnings of the beneficiaries has been \$39,685 87.

**Loans Refunded.**—The whole amount refunded to beneficiaries is as follows. During the eleven years preceding April 30, 1826, \$339 60; 1827, \$90 000; 1828, \$864 22; 1829, \$830 91; 1830, \$1,007 84; 1831, \$2,647 63; 1832, \$1,312 77; 1833, 1,113 27; 1834, \$1,947 78; 1835, \$2,957 14; 1836, \$4,332 53; 1837, \$7,644 40; making \$26,087 79.

The Report proceeds to give an account of the services of Agents, and to suggest means to be adopted in bringing forward pious young men to prepare for the ministry, and then closes with an acknowledgment of the goodness of God in the success which has hitherto attended the Society, and with an expression of confidence that he will in future continue to bless the Institution, and that therefore there is reason for persevering, and increased efforts in the promotion of this cause, notwithstanding the cloud of adversity which from the pecuniary distresses of the country has arisen and somewhat obscures the recent bright prospects of Christian enterprise.

#### GENERAL ASSEMBLY.

In our paper of June 3d, we gave notice of the abrogation of "the plan of union." Against this abrogation act a protest has been entered, signed by 103 members of the Assembly. The substance of the protest we give below, believing that it will be interesting to our readers.

#### Protest against the abrogation of the plan of Union.

Mr. Duffield, on behalf of himself and others, read the following

#### PROTEST.

The undersigned, members of the General Assembly, respectfully present the following protest against the resolution of said Assembly, adopted on the 2nd ult. *abrogating* the act of the General Assembly of 1801, entitled "a plan of union," &c. and for the following reasons, viz.

1. Because the said act is declared, in the resolution complained of, to have been *unconstitutional*. The utmost that can be said on this subject is, that it is an act neither specifically provided for nor prohibited in the constitution. It cannot therefore be affirmed to be *contrary* to the constitution.

The constitution provides, that before any constitutional rule proposed by the General Assembly to be established, shall be obligatory on all the churches, the approval of them by a majority of Presbyteries must be first obtained. (Form of Government, chap. vii. sec. 6.) The act of the Assembly adopting the plan of union, it is admitted, was not previously transmitted to the Presbyteries for their approval. It does not therefore follow, however, that that act was unconstitutional, because the provisions of the union were, neither in fact, nor ever regarded by any of the Presbyteries as "constitutional rules" to be obligatory on *all* the churches. They were the mere terms of an agreement or treaty between the General Assembly of the Presbyterian church and the

[JUN]

General Association of Connecticut, and, through that Association, with all the churches which have been formed according to the terms of that treaty.

In the act of the Assembly adopting that *plan of union*, the General Assembly, being constitutionally "the bond of union, peace, correspondence and mutual confidence, among all our churches," (Form of Government, chap. xii. sec. 4) merely exercised its legitimate functions, agreeably to the constitution (Form of Gov. chap. i. sec. 2) in declaring "the terms of admission into the communion" of the Presbyterian church, proper to be required on the frontier settlements. And in this light the entire Presbyterian church has so regarded this plan of union from its adoption up to the present time, when the abrogation of it is publicly declared, by the advocates of the measure, to be *necessary* for the acquisition and perpetuation of power to accomplish the ends avowed and sought by the minority of the last General Assembly, and prosecuted by means of a Convention, called at the instance, and holding its sessions contemporaneously with those of the Assembly. For the following facts are undeniable, viz. 1st. that the *plan of union* now declared to be unconstitutional, was formed **TWENTY YEARS** before the adoption of the present constitution of the Presbyterian church; 2d. that this plan at the time of the adoption of the constitution, was in full and efficient operation, and of acknowledged authority as common law in the church; 3d. that it had been recognised and respected, in numerous precedents in the doings of the General Assembly from year to year; and 4th, that for **SIXTEEN YEARS** since the adoption of this constitution, it has been regarded of equal authority with any act whatever to which the General Assembly is constitutionally competent.

It is to no purpose, in our opinion, to allege the unconstitutionality of the *plan of union*, by pleading that for a church to be regarded as a Presbyterian church, it must according to our constitution be organized with ruling elders, while the *plan* provides for the organization of churches in certain cases without such officers; because the *plan of union* designedly contemplates a process, which the Assembly was constitutionally competent to prescribe, and which the entire church had approved, by which churches on the frontier settlements may be organized partially at first on the Presbyterian ground, and be gradually brought fully on to it; and because, if the provisions of the constitution prescribing the *full* form of organization proper for a Presbyterian church, must in every case be minutely and completely observed, and any deviation from it should vitiate the organization, then must those numerous churches among us, in which there are no deacons, be for the same reason pronounced unconstitutional.

The attempt to prove the unconstitutionality of the act of the Assembly adopting the *plan of union*, by attributing to the provisions of that *plan* the character of constitutional rules *obligatory on all the churches*, and by objecting that the Presbyteries had not been previously consulted, strikes as directly and is as conclusive, against the *plans* adopted for the organization and government of the Theological Seminaries at Princeton and Alleghany; of the Board of Education and of Missions; and for the union and perpetuated existence of the Presbyteries belonging to the General Synod of the Associate Reformed church, who were admitted into communion with the Presbyterian by the terms of a *plan of union* agreed upon between that Synod and the General Assembly. For the provisions of these *plans* have never been transmitted to the Presbyteries for their approval.

2. We protest against the resolution referred to, because the *plan of union* adopted by the General Assembly of 1801 was designed to *suppress and prevent schismatical contentions, and for the promotion of charity*; or, in the language of the *plan* itself, "with a view to prevent alienation, and promote union and harmony";

which, through a long series of years, it has been efficient in doing, and has approved, both itself efficacious to do, and the wisdom of the Assembly in its projection and adoption; both which ends the General Assembly is constitutionally competent to design, and for which, it is invested with ample authority by the constitution. (Form of Gov. ch. XII. sec. 5.) and held responsible by the great head of the church.

3. We protest against the resolution referred to, because it declares the said "plan of union" to have been "totally destitute of authority as proceeding from the General Association of Connecticut, which is invested with no power to legislate in such cases." Even on the assumption that the said Association was invested with no *such* power,—which it seems to us both indecorous and irrelevant for this General Assembly to assert as a reason for the resolution adopted,—we cannot doubt, that that Association had full power to agree to the stipulations of a *treaty or contract*, proposed by the General Assembly, and urged on the acceptance of the General Association; and especially, when it is considered, that by acceding to the said stipulations, the said Association relinquished whatever right it had to the direction and regulation of the members of its own churches in the new settlements, and allowed and influenced them to increase, both the numbers and the pecuniary and spiritual strength of the Presbyterian church. And even if the plan referred to had not authority in so far as it emanated from the General Association of Connecticut, which we by no means admit, it was unquestionably binding on the General Assembly by virtue of its own engagement, to fulfill its own obligations; and after numerous churches had been formed under their care the obligations of the plan appear to us to have been formed under their care the obligations of the plan appear to us to have been common to the General Assembly, the General Association of Connecticut, and the churches, presbyteries and synods formed in pursuance and in the faith of it, and that no one of these bodies could lawfully abrogate it without the consent of all the others.

4. We protest against the said resolution because it denominates the *plan of union unnatural* as well as unconstitutional, and attributes to it much confusion and irregularity; whereas it appears to us to have been a most natural, wise and benevolent plan for promoting the unity, increase and purity of the church in our new settlements; and that its operation for thirty-six years, with but such occasional irregularities as may occur under any system of government, has, on the whole, been productive of benign and happy effects, in view of which this General Assembly and the whole church ought to cherish sincere and devout thanks to God.

5. We protest against the resolution referred to, because the mode in which it was brought before the Assembly appears to us to have been exceedingly exceptionable; it having been in substance proposed in the memorial of a Convention, of whose alleged cause and object, and of most of whose declarations, because unaccompanied with satisfactory proof, we wholly disapprove, and which memorial, as coming from such a body, we think this Assembly ought not to have received and entertained, especially when it was found to contain representations of the state of the church, in our opinion not justified by fact and of very injurious tendency. Another objection to the mode in which the said resolution was brought before the Assembly is, that a majority of the committee to whom the memorial was referred, and who reported the resolution against which we protest, were members of the convention presenting the memorial.

6. We protest, because, against the earnest remonstrances of many who are best acquainted with the happy effects of the *plan of union*, the debate on the subject was arrested by an impatient call for the previous question, more than eighty of the members voting for it having been members of the Convention in whose name the

said memorial was presented. The Assembly was thus forced to a division without any proper evidence of the alleged irregularities, and before the subject of errors in doctrine had been discussed in the Assembly, notwithstanding the inmemorialists had declared, that they "complain and testify against said plan of union" chiefly because of their sincere belief that the doctrinal purity of our ancient Confession of Faith is endangered, and not because of any preference for a particular system of mere church government and discipline."

### SLAVERY.

#### REV. C. GARDNER'S SPEECH,

AT THE ANNIVERSARY OF THE AM. ANTI-SLAVERY SOCIETY.

Reported for the N. Y. Evangelist.

Rev. CHARLES GARDNER, a man of color, and pastor of a Presbyterian church in Philadelphia, presented the following :

*Resolved*, That sufficient evidence has been given to the world to convince the enlightened public, that the immediate emancipation of the colored people is morally right and politically safe.

Permit me, sir, said Mr. G., to say, that this day to me is of the highest interest. Let me take a view of what is American slavery. It consists in this: in making men chattels; in brutalizing the image of God, the purchase of the blood of Jesus Christ; impressing its seal on childhood, and wresting from the hand of the rightful owner that exercise of the judgment, for which he is accountable only to God. It denies to the slave, and in many parts of the country to the free colored people also, access to that heavenly chart, which is laid down by Jehovah as the only safe rule of faith and practice, the liberty of reading and understanding how he may serve God acceptably. It withholds from him all the proceeds of his labor, except a scanty subsistence, and two suits of clothing in a year, of the coarsest description. Is it not morally right and politically safe, to abolish such a system immediately.

Let us look at the evidence. They are not drawn from the days of Hannibal, nor from a period a thousand years back, nor even a hundred years since, but from to-day, from things as they are, and may be seen to be, in our own times, now.

The first evidence I will give, is that of the slave-holders themselves. They are certainly good witnesses. In their daily papers you will see, at any time, advertisements for the sale of ten, twenty, fifty or one hundred valuable negroes, recommended and qualified in such terms as these; Jack, a good farmer; Joe, a skillful carpenter; Bob, a first rate shoemaker; Jim, a capital blacksmith, fully guaranteed; Bet, a good washerwoman; Nell, a faithful nurse; Sall, a seamstress, fully guaranteed. Is not that evidence that they may be safely made free? If under the oppression of slavery, they can become skillful mechanics, trusty housekeepers, and safe nurses, would they be less so, if made fully free? I trust not. If they sustain so much moral worth, while crowded within the small circle which slavery allows, what would they not exhibit, if placed in circumstances to develop all the powers with which they are endowed by a beneficent Creator?

In the second place, I will call your attention to the evidence from the disposition that has been manifested by those who have obtained their freedom. It is evidence that those who have been slaves, and who have been liberated, by gift or will, or by their own industry, have ever manifested the strongest and tenderest affection for the family of their former masters. I was once honored with a traveling connection in the Methodist Episcopal Conference in Philadelphia, and labored in

the peninsula between the Delaware and the Chesapeake bays, where I had great opportunity of becoming acquainted with the disposition of the people of color. I will say, I do not know of a more ignorant people on earth, than many of the field hands on that peninsula. And I believe the mass of the whites are about as ignorant. For once while I was traveling the Lewistown circuit, I was called to preach a sermon at the execution of two black men, one of whom had murdered his master. A short time before, the Court of Oyer had sentenced a white man to death, for murdering his wife and child, and he had been hanged. About three weeks afterwards the Court appointed for the trial of slaves sentenced these two black men to death, and the time was appointed. When we went from the prison to the gallows, only a short distance, we found such a mass of people\* assembled, with stands for the sale of cider, and cakes, and rum, that the sheriff could with great difficulty force a passage. And this, notwithstanding there had been a white man hanged three weeks before. Is not this evidence of the degradation of the whites? How, then, can you expect to find an intelligent community of colored people among such masters?

But I found many people of color, who had obtained their freedom, and had purchased lots, and built cabins, where they had their pigs and chickens, and seemed to be improving. I have seen the children of their former masters come to these people and ask for something to eat, and I have seen every thing of the best in the cabin provided for them. I asked one aged woman, "Sister Judah, who was that young lady I saw here?" "Ah," said she, it was my old master's daughter; many a time I have been severely beaten for her sake; but, poor creature, she is very poor now, and has nothing but what her friends give her. I forgive her now, and look to God for my reward; I have no right to take vengeance, and I do the best I can for her when she comes here to get something good to eat." Here is the evidence. Shall such benevolence as this, when exhibited by those who have every reason to take vengeance, be passed by? Shall those who have such a spirit, be kept in bondage?

A third evidence to be considered, is drawn from the general character of the people of color, including their situation, and their ability to get along in the world. Let it be remembered that the man of color has to labor against wind and tide, to meet all the prejudices, and contend with all the proscription and opposition of the times. Notwithstanding this I can show that the colored man is capable of making headway, under all his disadvantages. Go with me to Baltimore, and in Howard street we will find a man of color, who, seven years ago, paid \$600 for his own body and soul, and \$300 more for his wife. Now he owns nearly a block of ground, with three brick houses, two of which would rent, in New York, for three hundred dollars a piece, and the other for \$700, besides several wooden tenements. Come to Philadelphia, and there is a man named Hales, who has twice paid \$350 for himself being cheated out of the first payment by his *humane* master. Now he has on the front of his lot a three story house, and on the rear such buildings as rent for more than \$600 a year.

In Philadelphia, we have 14 respectable congregations of colored people. We own several churches that are worth from \$25,000 to \$50,000 each. The whole amount of our public property, in churches, school houses, and burial grounds, is more than two hundred thousand dollars, the greater part paid by ourselves. Several day schools are supported by us. About 60 benevolent societies do much to provide for the sick and the helpless, and for the burial of the dead, paying for these objects from eight to twelve thousand dollars a year. Not a colored person of any respectability, however poor, is

\*White people.

[37] buried at the expense of the poor funds in Philadelphia. In New York, there are six or eight churches, with benevolent societies, and schools and other useful institutions, so in other cities. It is true, we have in Philadelphia, and elsewhere, a low class of colored people, who are both degraded and vicious; but who is to blame? I live near the church in which I have the honor to officiate—and in one square there are fifteen grog shops, located by the authority of the city; and in the immediate neighborhood there are 45. When you set the trap is the rabbi to be blamed for being caught? The weary traveler or laborer is snared in the gins that are set by those in authority, who ought to know better. But amidst all our difficulties, the man of color advances in a surprising degree. And when the people of color are compared with other portions of the laboring class in the community, I venture to declare, that in regard to the number of the vicious and the wretched, they will not overrun the common ratio.

In the fourth place, I will notice the evidence drawn from the power of intellect exhibited by the man of color. I know our heads have been measured, to determine whether we had as much brains as blood. I know that prejudice has blinded the eyes of many, who ought to have seen and acknowledged the truth. I know the popular delusion every where prevailing, has extended its influence even over ourselves; and that many among us have tacitly consented to admit that we were an inferior race. But I will appeal to facts. I will mention one case, and I am happy to see a reverend gentleman in the house who can attest to it. There was a man who used to travel with Bishop Asbury, named Henry Hosier, who was a most extraordinary natural orator, and was admitted by the bishop to be a correct theologian. When he was preaching on the peninsula, he came to Bahama manor, in the neighborhood of Esq. Bassett, afterwards governor of Delaware, and now removed, I trust, to his heavenly rest. One Sabbath day, Esq. Bassett had his church minister to dine with him, and while they were at table, his servant came in and whispered to Mrs. Bassett. The Esquire asked, "What does Joe want?" Mrs. B. replied, "He wants to go and hear a colored man preach." He turned to the clergyman, and said, "A colored man preach! Did you ever hear of a nigger's preaching. Let us go." So he told the man to bring up the carriage and they would go and hear Joe's preacher. When they came to the place, which was in the woods a few miles distant, Esq. Bassett rolled a log near to the stump where the preacher stood, and they sat down to hear. The old gentleman stood up and took his text. Doubtless he was abashed at seeing all the masters in the neighborhood. But he preached his sermon. After he was through, Esq. Bassett took him by the hand and asked him, "where were you educated?" "I have no education, sir." "Can you not read?" "No, sir, I know only one letter in the book, and that is O." "Well," said he, "I have been to colleges and seminaries, and if I were to be hung for it, I could not preach such a sermon as that." But this is not the whole. Conviction seized upon his soul, under the preaching of that sermon, and he became a Christian, and lived a faithful member of the Methodist Episcopal church, and died in the full assurance of a glorious immortality. Now, bring me a white man, that don't know a letter in the book, but O, who can preach a systematic gospel sermon, and be pronounced by an intelligent congregation a correct theologian.

We have among us a number of men, who know but little about reading, but yet are able preachers of the gospel. Last Sabbath I had the pleasure of inviting to our pulpit a preacher, named Shadrach Green, of Kentucky, a man 26 or 27 years of age, a slave. His human master had sold his soul and body to himself for a thousand dollars. In preaching, he took for his text the words, "Behold, what manner of love the Father hath

bestowed upon us, that we should be called the sons of God." He commenced with a description of the excellent gifts of God in prophecy. Secondly, the exact fulfillment of prophecy, in the coming, life, and death of Jesus Christ. Then he laid open the sufferings of Christ, and showed the goodness of God in giving forth the influences of his spirit on the hearts of sinners. And he crowned the whole with a declaration of the manner in which God had visited his own soul. "Behold," said he, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Now, that man could scarcely read a chapter in the book. Was there no natural talent here, no moral power, no material to work upon, no foundation for a superstructure of cultivation, that would have shone with brilliancy? And, thanks be to God, he was not a mulatto, neither, but a black man. There are some people foolish enough to think a few drops of white blood in our veins will impart more gifts and powers than a black man can exhibit.

I have another evidence to offer, in support of this resolution; and that is from the law of God. When God gave his law to Moses, he said to him, "Come up hither." And the mountain shook, and the lightning flashed, and the thunders rolled, and the clouds appeared, portending that God was about to give law to men. And what is that law? He enjoys this precept: "Lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thy house, and upon thy gates." See, then, the wickedness of those laws which go contrary to the law of God, and say to the slave, "You shall not read these scriptures, nor understand them, nor teach them to your children, nor obey them." Is it not morally right, and politically safe to abolish such a system?

I say, then, that immediate abolition is both morally right and politically safe. Is it not right and safe to let men go free, who are proved capable of being governed by the laws of God? If all the moral worth and influence that has been lost to the world through American slavery, could be condensed into real matter, and placed in the scale, with the Atlas mountains in the opposite, the mountain scale would kick the beam, as though it were a feather's weight. Such is the withering influence of American slavery on the man of color.

And now, Sir, considering the proscription we labor under, would it be a wonder if we were all a debased set of wretches, involved in the greatest vice and misery that can be expressed? We ought to be better than we are. That is clear. But would it be a wonder if we were a thousand times worse?

Seeing, then, that under all our disadvantages and provocations, we have given evidence of a benevolent and peaceful disposition, that we have never been turbulent citizens, that there has been no simultaneous movements for insurrection, and that we have given the clearest proofs of our loyalty, is it not morally right that we should enjoy the same privileges with other citizens? Is it not politically safe that the people of color should be free?

#### CONNECTION OF SLAVERY WITH THE PRESENT MONEY PRESSURE.

Our readers will recollect the striking and just remarks on this subject, which we quoted from the sermon of the Rev. L. Bacon, of this city. In further illustration of this, we give below an extract from the annual report of the A. A. S. S.

"One of the reasons of the present pressure is, that

slaveholders have borrowed immense sums, which they are unable to pay. Take the affairs of a single cotton planting state, as an illustration. Mississippi has doubtless received her full share, or one-fourth part of the 250,000 slaves said to have been carried by last year's traffic into the four southern cotton planting states. But suppose, to allow for some exaggeration, that she has received but 50,000, and the price which has often risen to \$1,500 and \$2,000 per head,—has averaged \$800—and we have an outlay for slave-labor of \$40,000,000 more than the value of the whole cotton crop of the country at the present price. But this year's importation of slaves is only the last term of a series. The state must have been already in debt vastly beyond her resources. To pay this debt, she relied ultimately on the cotton crop, but immediately on the advances of cotton-factors and the banking capital she had invited from abroad. That capital is said to amount nominally to \$10,000,000 based on \$2,000,000 of specie. The circulation is said to be \$60,000,000. Is it any wonder that these slaveholders, who, to keep up their prodigality, rapacity, and debt, were obliged to swell every silver dollar of their borrowed money into 30 dollars of paper, should at last be unable to pay? And is it not to be expected that before northern capitalists recover their share of the debt, their admiration of the peculiar institutions of the South will be essentially abated.

## POETRY.

## TO A SHRED OF LINEN.

Would they swept cleaner!—  
Here's a littering shred  
Of linen left behind,—a vile reproach  
To all good housewifery. Right glad am I  
That no neat lady, trained in ancient times  
Of pudding-making and of sampler work,  
And speckless sanctity of household care,  
Hath happen'd here to spy thee. She, no doubt,  
When looking through her spectacles, would say,  
'This comes of reading books.' Or some spruce beau,  
Essenced and lilly-handed, had he chanced  
To see thy slight superficies, 'twould be  
'This comes of writing poetry.' Well—well—  
Come forth, offender! Hast thou ought to say?  
Canst thou by merry thought, or quaint conceit,  
Repay this risk that I have run for thee?  
Begin at alpha, and resolve thyself  
Into thine elements. I see the stalk  
And bright blue flower of flax, which erst o'erspread  
That fertile land where mighty Moses stretched  
His rod miraculous. I see thy bloom  
Tinging, though scantily, these New England vales.  
But lo! the sturdy farmer lifts the brake,  
To crush thy bones, unpitying—and his wife,  
With kerchiefed head, and eyes brim full of dust,  
Thy fibrous nerves, with hatchel tooth divides.  
I hear a voice of music—and behold,  
The ruddy damsel singeth at her wheel,  
While by her side the rustic lover sits.  
Perchance his shrewd eye secretly doth count  
The mass of skeins which hanging on the wall  
Increaseth day by day. Perchance his thought,  
For men have deeper minds than women—sure!  
Is calculating what a thirsty wife  
The maid will make; and how his dairy shelves  
Shall groan beneath the weight of golden cheese,  
Made by her dexterous hand—while many a keg  
And pot of butter to the market borne,  
May, transmigrated, on his back appear,  
In new thanksgiving coats.

Fain would I ask  
Mine own New England, for thy once loved wheel,  
By sofa and piano quite displaced—  
Why dost thou banish from my parlor hearth

That old Hygean harp, whose magic ruled  
Dyspepsia, as the minstrel-shepherd's skill  
Exorcised Saul's ennui! There was no need  
In those good times of trim callisthenics,  
And there was less of gadding—and far more  
Of home-born, heart-felt comfort, rooted strong  
Of industry, and bearing such rare fruit,  
As wealth might never purchase.

But come back,  
Thou shred of linen. I did let thee drop  
In my harangue—as wiser ones have lost  
The thread of their discourse. What was thy lot  
When the rough battery of the loom had stretched  
And knit thy sinews, and the chemist sun  
Thy brown complexion bleached.

Methinks I scan  
Some idiosyncracy, that marks thee out  
A defunct pillow-case. Did the trim guest  
To the best chamber ushered, e'er admire  
The snowy whiteness of thy freshened youth  
Feeding thy vanity!—or some sweet babe  
Pour its pure dream of innocence on thee?  
Say, hast thou listened to the sick one's moan,  
When there was none to comfort?—or shrunk back  
From the dire tossing of the proud man's brow?  
Or gathered from young beauty's restless sigh.  
A tale of untold love?

Still, close and mute!  
Wilt tell no secret, ha? Well then, go down  
With all thy churl-kept hoard of curious lore,—  
In majesty and mystery, go down  
Into the paper-mill, and from its jaws  
Stainless and smooth, emerge. Happy shall be  
The renovation, if on thy fair page  
Wisdom and truth, their hallowed lineaments  
Trace for posterity. So shall thine end  
Be better than thy birth, and worthier bard  
Thine apotheosis immortalize. L. H. S.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 17, 1837.

We give this week an extract from the address of Rev. C. Gardner, a colored man, from Philadelphia.

To all who are anxious for the speedy removal of slavery, it must be gratifying to meet with elevated talent and moral worth among free men of color. Before slavery can be peacefully and effectually abolished, the white man must believe that his colored brother is a MAN. When we fully possess our hearts of this truth, we shall be prepared to appreciate the injustice of withholding from the man of color any right which is inherent in man, because *he is a man*.

In order that the prejudices which have obtained against the colored man may be removed, he must be elevated in mind and morals. Let us often meet with Charles Gardners and Theodore Wrights, and our unjust and injurious prejudices will wear away. Let us encourage the intellectual and moral improvement of the colored race and we shall prove ourselves to be among the most sincere and the most valuable of their earthly friends. The unrequited toil, and the physical sufferings of the slave, call for our lively sympathies and fervent prayers; but the graver and more afflictive miseries of his condition are his mental degradation and his moral debasement. Let these be removed from all colored men, both free and enslaved, and slavery will vanish away like the retreat of dark heathenism before the light of the Gospel. Raise the free man of color to the

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## NEW HAVEN JOURNAL.

JUNE 17 1837.

### CONNECTICUT LEGISLATURE.

*Friday Afternoon, June 2.*

The discussion of amendments to Joint Stock Corporation bill resumed; amendments adopted, and bill postponed to third reading.

Resolution appointing Erastus Osborn, Sheriff of New Haven County came from the Senate amended by substituting Samuel Cook. Mr. T. A. Clark called for the yeas and nays on question of reconsideration and concurrence, ordered. A brief debate ensued; it was urged that Mr. Osborn had been in office upwards of 20 years, and though qualified for the office, yet it was expedient on the principle of rotation, that another suitable man should be appointed. On the other hand it was claimed to be the wish of the people in that county that Mr. O. should be re-appointed. On taking the question it was answered, yeas 93, nays 93. The chair gave the casting vote in the affirmative—so the House concurred with the Senate.

Mr. Terry introduced a bill for an act concerning banks—read twice and 300 copies ordered.

*Saturday, June 3.*

#### Prayer by the Rev. Mr. Bangs.

The committee on Incorporations other than banks, on petition of David Bassett and others, reported a resolution incorporating a Fire Company in Derby—accepted, resolution adopted. Committee on Military Returns reported names of sundry persons to be commissioned, accepted. Committee to whom was referred the subject of regulating tolls on steel spring carriages, reported that it is inexpedient at this time to legislate on this subject—accepted.

Judges of Probate appointed—District of Hartford, Thomas H. Seymour; Hartland, Austin Ensign; Berlin, Ira E. Smith; Granby, Joel C. Holcomb; Simsbury, John O. Pettibone; Southington, Timothy Jones; Suffield, Luther Loomis; Enfield, Henry Kingsbury; East Windsor, Chauncey Belknap; Farmington, Wm. A. Ives; Bristol, George Mitchell; Burlington, William Marks. Ira E. Smith, Chief Judge, David E. Hubbard, first, and Jeffrey O. Phelps, second, Associate Judges of County court, and the usual number of Justices for Hartford county, severally passed.

Petitions of Webb Downes and others, and Simeon Hinman and others, with bill in form, reported by the committee, continued to next General Assembly.

House took up the bill relative to Taxation. Mr. Kingsley moved an amendment that "the polls of all persons taxable by law shall be set in the list at ten dollars each;" negatived. Sundry amendments were proposed and discussed, till on motion of Mr. T. A. Clark, the bill was laid on the table.

Bill relative to sale of Spirituous Liquors taken up on third reading. Motion to lay on the table negatived. The question of its passage rejected.

Bill changing the holding of Superior Court in New London County, read third time and passed.

Resolution appropriating a sum not exceeding \$6000, for repairing the State House in New Haven, and for appointing a committee to superintend such repairs, read second time.

Bill repealing Crow Law, read third time and passed. Bill relating to School Societies and common schools,

with report of committee unfavorable to its passage, read report accepted, bill negatived.

Bill authorizing Juries to define punishment of criminal offences, and for other purposes, read third time, and referred to committee on Judiciary.

Bill relative to Slavery read first time.

The committee on Real Estate on petition of Merit Heiningway, of Anthony Gurnsey, of Jonathan Pease, reported favorable, accepted; resolution adopted granting prayer of petition.

Bill relative to the distribution of arms belonging to the State, read third time and passed.

Bill relating to Poands and the Impounding of Creatures, read third time and passed.

Bill authorizing Town Clerks to take acknowledgment of conveyances, read third time and laid on the table.

Bill extending provisions of existing law authorizing Superior Court to grant Divorces, read third time.

Bill prescribing four months residence to qualify to vote in Town meeting, read third time. House adhered to former vote rejecting the bill.

Resolution reported by committee on the subject relative to distribution of surplus revenue of the United States, read second time.

Bill relative to Fraudulent Conveyances, read third time and passed.

*Monday, June 6.*

#### Prayer by the Rev. Mr. Bushnell.

Resolution appointing Amariah Brigham, Jedediah Post and Ozias Roberts, Directors of the State Prison for the year ensuing, adopted.

Resolution appointing Wm. Field and Jeremiah Brown a committee to inquire on what terms the interest of the County of Hartford in the State House at Hartford can be purchased, and to report at the next session of the General Assembly, adopted.

The committee on School Fund, on petition of Abraham Holman and Jason Barrows, and of seventh school district in Cheshire, reports favorable, accepted; resolutions granting prayer of petition adopted.

Bill relative to collections of executions where towns are a party, from Senate, referred to committee on Judiciary. House re-considered and concurred.

Bill for immediate discharge of debtors upon taking poor debtor's oath, read first time.

The committee on Judiciary, on bill relative to service writ against copartnerships in copartnership name, reported amendments, recommending adoption and passage of bill; report and bill read, amendments adopted and bill passed.

Bill relating to collection of executions against Turnpike and Toll Bridge Companies, read third time, amended and passed.

Bill relative to school societies and common schools, providing compensation for visiting committee, read, amended, and passed.

Bill exempting Libraries of professional men from attachment on execution, read second time.

Resolution appointing Lewis Allen, State Director of the New London Bank, adopted.

Bill relative to filling vacancy in office of Sheriff by Governor in certain cases, read and referred to committee on Judiciary.

Bill relative to disposition of any estate belonging to any idiots, lunatics and distracted persons—read third time and passed.

Resolution authorising subscription in behalf of State

for copies of Connecticut Reports for each town, read third time and passed.

Bill relative to fraudulent conveyances, read third time and rejected.

Bill relative to disposition of United States Deposite Funds, authorising towns to order the disposal of the whole of such fund, read second time.

Resolution reported by committee on common schools, requiring certain annual returns from the several school societies, read, report accepted, resolution passed.

Bill repealing law of 1836, relative to taxing real estate by school districts, of non residents of such districts, read third time and passed.

Bill to amend the charter of city of Hartford, relative to measuring of wood and weighing of coal—read third time and negatived.

Bill relative to slavery; bill relative to taxing of stockholders in turnpike companies—severally read second time.

Resolution directing the Treasurer to pay the members half their debenture bills in specie—read and indefinitely postponed. Adjourned.

*Afternoon.*

The committee on memorial of Trustees of the Retreat for the Insane, made a report, with resolution appointing committee to investigate the subject—report accepted, resolution adopted.

House took up the bill relative to Taxation, and proceeded with the discussion of sundry amendments. The bill as amended, passed.

The committee to whom was referred the petitions for the repeal of the 8th section of the Medical Law, reported favorable to granting prayer of petitions—bill in form read first time.

Bill changing time of holding County Courts in Litchfield county, read third time and passed.

The committee on banks on the bill to repeal the charter of the Quinebaug Bank, and the communication of the Directors of that Institution, made an extended report with reference to the refusal of that institution to submit to an investigation by the Bank Investigating Committee, and the attendant circumstances, assuming that the course taken by the officers of the bank was unauthorized by the Board of Directors, and expressing the opinion that the Institution ought not to be held to so strict an accountability, and so severe a measure of punishment for the acts of its President, as is contemplated by the bill.

Motion for the yeas and nays on the acceptance of the report negatived. Motion that the report of committee, with the accompanying resolutions, be laid on the table—prevailed.

Bill relative to Notaries Public, on the third reading, rejected.

Resolution appropriating \$6000 for repairs of State House at New Haven, read third time; amendment changing sum to \$4000 and conditioning that \$2000 shall be provided by the county, town, and city of New Haven, and expended in like manner, negatived 79 to 80.

Resolution amended by requiring county, town, and city to pay one fourth of the expense, the State to pay three-fourths of a sum not exceeding \$6000 and as amended, passed. Eli W. Blake, Robinson S. Hinman and James English, were appointed committee under the resolution, to superintend the contemplated repairs.

Resolution appropriating \$550 to complete repairs of State House Yard in Hartford, read third time and rejected.

House, by vote of reconsideration, again took up the bill to amend the charter of the city of Hartford, relative to appointment of Measurers of Wood and Weighers of coal. Bill negatived. Adj.

*Tuesday, June 6.*

*Prayer by Rev. Mr. Burgess.*

Resolution introduced by Mr. Phelps of Woodbury, as an amendment of the Constitution, admitting as Electors, citizens of the United States on one year's residence, with the other conditions as at present prescribed by the Constitution; read and adopted, 103 to 55.

Order of the day—Resolution amending Constitution, relative to Judges of the Supreme and Superior Courts. Adopted, 110 to 71.

House took up the bill concerning banks. The bill as amended passed.

Bill relative to Fraudulent Conveyances, negatived yesterday, taken up on vote of reconsideration, and passed. Adj.

*Afternoon.*

Bill authorising collection of reasonable compensation, by any person employed as a physician or surgeon, read second and third time. Motion to lay on the table, negatived. Bill on the final question, negatived.

Order of the day, the bill relative to Joint Stock Corporations, taken up, and sundry amendments were proposed and adopted; yeas and nays were called for. On taking the question it was answered—yeas 100, nay 81. So the bill passed.

House took up the petition of Jonathan Butler and others, and the accompanying reports and bill incorporating a new town with the name of West Hartford. Report not accepted, and bill negatived.

Bill relative to State papers, read twice.

Resolution granting credit of the State to the amount of \$150,000 to the New Haven and Hartford Rail Road, in certain event and upon certain conditions, read and referred to committee on Rail Roads.—Adj.

*Wednesday, June 7.*

*Prayer by Rev. Mr. Moore.*

Resolution for the appointment of a Debenture Committee, passed. Bill for the appointment of Justices in Tolland county, came from the Senate amended. House adhered to former vote.

Order of the day came up—bill suspending the small bill law, till the 1st of July, 1838.

Mr. Sterling commenced the debate. He hoped the House would view the subject dispassionately. He was the only member in 1835 who had opposed the passage of the bill, and had predicted the state of things which now exists, at that time. We had now no specie—the Banks all suspended—and it is almost impossible to exchange a three or a five dollar bill; and something ought to be done. The people ask it—they ask for bread—shall we give them a stone?

Mr. Phelps spoke at some length in opposition to the bill, and concluded by moving to strike out the enacting clause.

Mr. Sterling said that he barely wished the House to understand the intention and the effect of the motion; it was, if the motion prevailed, virtually saying that they would neither suspend nor repeal the law; that they would do nothing at all about the matter. It was no half-way matter.

On the question being taken, "Will the House strike out the enacting clause?" it was answered in the negative—yeas 88, nays 107—absent 15.

Adjourned.

*Afternoon.*

Mr. Phelps of Woodbury, offered an amendment to the bill under consideration when the House adjourned this morning, a bill which provides—that the small bill law of 1835 be suspended till July 1838—that all bills of a denomination less than three dollars shall be redeemed in specie, on penalty of forfeiture of charter of any bank refusing or failing so to redeem—that after the first of July, no bill shall be issued or circulated of a denomination less than five dollars. The proposed amendment was read when Mr. Woodruff was invited to the chair, and the Speaker took the floor and addressed the House at some length in support of the amendment.

On motion of Mr. Sterling, the yeas and nays were ordered, on the adoption of the amendment; and were given—yeas 112, nays 87.

The question on the final passage of the bill as amended, was taken by yeas and nays, and answered—yeas 105; nays 98.

Mr. Wightman again took the chair.

The Committee on the Judiciary, to whom was referred a resolution for an inquiry what alterations, if any, are necessary in the existing laws, authorizing imprisonment for debt, reported a bill abolishing such imprisonment in certain cases. Bill read twice, laid on the table—300 copies ordered to be printed—and further consideration postponed till to-morrow at 2 o'clock.

Bill relative to tolls on stage coaches, read third time and passed.

Adjourned.

Thursday, June 8.

Prayer by the Rev. Mr. Bangs.

Report from com. on Military Returns, read and accepted.

Sundry resolutions granting money to school societies, read third time and passed.

The com. on New Towns and Probate Districts, on petition of John Thorp and others, reported favorable,—resolution granting petition, adopted.

Bill concerning Banks, came back from the Senate, with some amendments, which were adopted by the House.

The com. appointed to investigate the concerns of the Union Company, made a report, with resolutions directing the State's Attorney for Hartford county to issue a writ of *quo warranto* against said company; and suspending its authority to take toll on any vessel, till the case shall have been adjudicated. Report accepted—resolutions adopted.

Resolution granting \$500 to Dr. J. G. Percival, as a further compensation for his services rendered in the Geological Survey of the State, adopted.

Resolution appropriating \$1500 for the further prosecution of the survey, adopted.

Bill concerning Banks introduced by Mr. Terry, authorizing issue of notes payable in New York and Boston, in bills of other banks current in those cities; laid on the table.

Adjourned.

Afternoon.

House took up the bill reported by the Bank committee, authorizing issue of Post Notes, and for other purposes.

Mr. Sterling moved as an amendment, to strike out all after the enacting clause, and substitute certain other sections, adopted. Mr. Welles called for the yeas and nays on the bill as amended, which were ordered and given; yeas 138; nays 54.

Bill for appointment of Justices of the Peace for Tolland Co. from the Senate with sundry amendments, in which the House concurred.

Bill for appointment of Justices for Litchfield Co. read and after making sundry amendments, was passed.

Resolution appointing as Judges of Probate:

District of Stafford, Samuel Stratton,

- " Fairfield, Thomas Robinson,
- " Norwalk, Wm. St. John,
- " Newtown, Thomas Blackman,
- " Weston, Eli Adams,
- " Danbury, Silas B. Hickok,
- " Westport, Thomas F. Rowland,
- " Stamford, Charles Hawley;

and the usual number of Justices in the several towns in Fairfield Co. severally read, and after making some alterations in the list of Justices, adopted.

Adjourned.

Evening.

The com. on Judiciary reported a bill removing re-

quisition of freehold qualification of Jurors, read third time and passed.

Bill relative to State Paupers, read third time and passed.

Bill relative to levy of executions where towns are a party, read third time and passed.

Resolution appointing J. C. Palmer and Isaac N. Prior, Bank Commissioners, under the law of the present session, passed.

Bill relative to settlement of Estates, read third time and passed.

Resolution, granting from the Treasury, the amount of expenses of sickness and funeral of Hon. Ichabod Bulkley, read three times and passed.

Resolution, directing the Bank Commissioners to examine the accounts and inquire into the management of the School Fund, passed.

Bill authorizing license of theatrical and other exhibitions, read third time. Mr. Curtis of Monroe moved its indefinite postponement—motion prevailed.

Resolution appointing Wm. R. Kibbie, Judge of Probate for the district of Somers, came from the Senate amended by substituting the name of Orson Wood-House concurred.

Resolution appointing Chauncey F. Cleaveland, State Director of the Windham Bank, passed.

The com. on Banks on the bill repealing charter of Stamford Bank, made a report showing numerous violations of its charter, (but adverse to the passage of the bill,) with resolution removing and forever disqualifying those of the present Directors who were Directors at the time when the charter is reported to have been violated, from any participation in the direction of said bank. Report and resolution laid on the table, bill to repeal the charter, called up by Phelps of Woodbury, read, and made the order of the day to-morrow at 9 o'clock.

The same com. on the bill repealing charter of City Bank in New Haven, made a report with resolutions removing and forever disqualifying the President of that institution, read, and laid on the table and made the special order at 2 o'clock to-morrow.

Adjourned.

#### CONNECTICUT LEGISLATURE.

The Legislature closed its session of 39 days on Saturday last. But no report having been published of its proceedings to the close, we give it only to Thursday evening—rest next week.

We do not learn that any *effectual measures* have been adopted for the relief either of the Banks, or of the commercial community. The circulation, however, of bills less than three dollars, is now allowed; provided nevertheless, that the banks in Connecticut are subject to the forfeiture of their charters, if they issue any such for which they shall fail to pay specie on demand. The bill on repealing the charter of the City Bank passed in the Senate by a vote of 10 to 9, and in the House of Representatives by a small majority. The Governor returned it to the Senate with his objections.\* Bills to repeal the charters of the Stamford and Quinnebaug Banks, we understand, were also negatived.

\*Viz. 1st, That there was no provision in the charter making it repealable at the pleasure of the Legislature, as is usual in other charters. 2d, That the judicial tribunals of the State were the proper forum for sustaining the facts which work the forfeiture; and 3d, That if the Legislature had the jurisdiction in the case, their proceedings had not been regular. This led the Senate to another vote, by which it was negatived by a majority of 3.

## FOREIGN.

The Journal of Commerce brings London news down as late as May 17th.

A failure has occurred in Glasgow for 400,000*l.* sterling.

Affairs in the London money market were more favorable than had been anticipated.

*London, April 22*—The accounts from the manufacturing districts are any thing but favorable. The interruption of their trade with America appears already to be very seriously felt, and the letters state that thousands of people have been thrown out of work, and placed, by the result of an artificial system of trade, upon the tender mercies of the new poor laws.

In the British House of Commons on the 19th, a motion for an address to the King, praying him not to renew the order in council authorizing British subjects to engage in the service of the Queen of Spain, was negatived by a majority of 36, the vote being 242 and 278.

*LATER.*—London dates to May 1, have been received. There has been a decided improvement in cotton.

Advices from New York to April 10th created, as might be expected, a strong sensation in England. The worst, however, was yet to come.

*Sufferings in Scotland.*—The sufferings of the poor in the Highlands is very great.

Respecting Portree and its immediate neighborhood, the Rev. C. Macdonald writes:

There are 27 families, consisting of 110 individuals, who have not a single article of food within their dwellings. I have found nearly 700 persons who have nothing earthly but watery potatoes, without a grain of meal. In this state of destitution, and without aid from their benevolent neighbors in the south, my poor parishioners have no other prospect before them but famine, disease, and premature dissolution."

Rev. John Comeron, minister of Stornoway, in the district of Lewis, declares in reference to his parish,

"1,530 souls will require relief till next autumn—163 families are totally destitute of all supplies of food; the remaining number stand in need of succor."

*Slavery totally abolished in Mexico.*—By a decree of the Mexican government, dated the 5th of April last, Slavery is wholly abolished throughout the Republic. This decree is intended, particularly, to extinguish the abominable system in Texas. It had been wholly eradicated in the other parts of Mexico before, but was partially tolerated in Texas to accommodate the Colonists. If the authority of the government be reinstated, SIX OR EIGHT THOUSAND SLAVES WILL THERE OBTAIN THEIR FREEDOM, many of whom have been lately introduced from the United States and Africa.—*Nat. Inq.*

## SUMMARY.

**UNITED STATES vs. THE POSTMASTER GENERAL.**—Stockton, Stokes, & Co. applied to the Circuit Court for the District of Columbia, for a *mandamus* against Amos Kendall, P. M. General, requiring him to credit them a certain sum, awarded to them by the Solicitor of the Treasury. Mr. Kendall refused to appear, on the ground that the court could not bring him to account, as the Head of a Department was bound to answer for his official conduct only on impeachment before the Senate. On the 27th ult. Judge Cranch delivered the decision of the court, that "The court will order a writ of *mandamus* to issue, commanding the Postmaster General to credit the relators with the balance remaining due to them, according to the award and report of the Solicitor, unless the Postmaster General shall show cause to the contrary, on or before the — day of —."

There are 31 Banks in Connecticut, with an aggregate capital of \$8,744,697 50. Circulation on the last Saturday in March \$3,098,325; deposits not bearing interest, \$1,441,925; specie, \$415,386.

*Melancholy Accident.*—We learn from Briggs' Bulletin, that in Roxbury, on Monday afternoon, near the Norfolk House, a rock was blasted, and a large portion of it, weighing 3 or 400 pounds, was thrown about fifty feet into the air, and fell upon Mr. Bates' dwelling, breaking through the roof, and through a flight of stairs, into the cellar. A Mr. Reekard, carpenter, who was in the house, being alarmed, ran into the street, and was struck on the head by another piece of the rock, weighing seventy-eight pounds, which killed him instantly. He has left a wife and five small children.—*Boston paper.*

*Another Fatal Steamboat Accident.*—The Nashville Republican of May 23d says the steamboat Native, while ascending the Cumberland river a few days before, burst her boiler near the Mouth of Harpeth, by which one person (a negro woman) was killed, and several others badly scalded.

**Dogs in New York.**—By an ordinance of the Common Council, passed a few days since, any dog found at large in the city, whether with his owner or not, may be killed by any person who will take the trouble; and in case molestation is offered him in so doing, the individual offering it is subject to a fine of a hundred dollars.

*From the Philadelphia Commercial Herald.*

**THE BREWERS OF ALBANY vs. E. C. DELAVAN.**—Some time since the brewers in Albany commenced suit against E. C. Delavan, Esq. for asserting that poisonous drugs, filthy water, &c., were used in making their beer—laying damages at \$300,000. Mr. D. found it difficult, for a long time to bring them to trial. At length the case has been decided. Mr. Delavan writes to a gentleman in this city, dated May 27, "I have defeated the brewers in the Supreme Court. They can go to the Court of Errors by paying costs up to this time." M.

At a late election in Mobile, the two candidates generously opened one of the public houses for the entertainment of their friends. They were a little surprised, when, in reading over their separate bills, they found the following item: "To silver spoons, stolen by constituents, \$40.

The School Fund of Connecticut now amounts to \$2,027,402.

Between 8 and 9 o'clock, June 5th, about forty of the male prisoners in the House of Refuge at Philadelphia effected their escape by knocking down the keeper and opening the gates.

The Poughkeepsie Journal gives account of a "destructive tornado" which has recently been experienced in the town of Pineplains and the adjoining region. Many dwelling houses, barns, orchards, &c. &c. were demolished, several persons injured, but none killed.

**MISSISSIPPI.**—The population, as declared by the Secretary of State, (Tunica County appears to be omitted,) is 308,744, of whom 164,393 are slaves. Excess of slaves over white population, 20,042. The number of bales of cotton produced in 1836, was 317,783; being a little more than one for each inhabitant. In Washington county the slaves are to the whites as 7 to 2. In some other counties the proportion is nearly as large.

*Horrible consequences of Intemperance.*—The St. Charles Clarion of the 20th ult. says that an affray occurred at Portage Des Sioux, in which Benjamin Summer was killed by a blow from a horse-whip on the head, and in which his adversary, Thomas Burnham, was stabbed. This affray was the result of a drinking frolic.

upper dignity of MAN, and the sympathies of the WORLD will be enlisted for his brother enslaved.

#### STEAMBOAT-TRAVELING ON THE SABBATH.

It is stated in a late New York paper that Mr. Kendall proposes that the Steamboats from this city shall go and return on the Sabbath, in order to carry the mails. The proprietors of our boats have merited, and have received the approbation of the public at large, for the noble stand they have hitherto taken on this subject, and we do not believe that they will be seduced by bribes, or driven by commands to alter their course. We blush for our country, when we reflect how deeply she is already engaged in this sin, and we are ashamed of the public officer who issues his proposals for Sabbath profanation. If Amos Kendall is disposed to trample under the laws of Jehovah, we hope he will find none in New Haven who wish to be his accomplices in iniquity.

#### LITERARY NOTICES.

*The attributes of God.* Sabbath evening conversations, designed to illustrate the character of God. By H. Newcomb.

Mr. Newcomb's illustrations are generally happy and striking. The work will be read with interest and profit by both parents and children. The moral reflections which are incidentally introduced, greatly increase the value of the book. For sale by W. Stebbins, S. School Depository—price 25 cts.

*The Baptized Child.* By Nehemiah Adams, Pastor of Essex street church, Boston. Third edition.

The object of this book, as stated by the author, "is to show that the practice of infant baptism tends to promote parental faithfulness, and the early sanctification of children." Those who read the book will find that the author has not failed in his object. We could wish that it might be read by every parent. They will find valuable suggestions respecting parental duties, and if all cannot concur with the author in his sentiments on the question of infant baptism, we think it will be acknowledged that the subject is discussed with ability, and in a candid and conciliating spirit.—For sale as above—price 37½ cts.

#### For the Intelligencer.

*An Essay on Slavery and Abolition, with reference to the duty of American females.* By Catherine E. Beecher. Philadelphia, 1837. 18 mo. pp. 152.

A work full of original and striking thought, clearly and forcibly expressed. In its spirit, it is different from most of the publications on this subject. There is nothing in the style and thought that can justly give offense to any one, however violent or fastidious. It is desirable that the work should be read and imitated by all who write on this subject. For sale at the S. S. Depository.

A.

#### THE DEAF AND DUMB—THE N. Y. INSTITUTION.

##### EIGHTEENTH ANNUAL REPORT.

*Funds.*—The expenses or disbursements of the Society for the past year including a small balance of about \$3000, have been about \$26,000 while the receipts have been a fraction short of \$28,500.

*Pupils.*—The number of pupils in the Institution at the commencement of the present year was 160, being twenty more than the number of pupils the year previous. Fifty-seven were admitted during the year 1836, and thirty-seven discharged.

*Trades.*—The mechanical occupations of the pupils, which are carried on during the intervals of study, are many, and adapted to the age, capacity, health, &c. of the scholars. The girls are taught all kinds of sewing, and the boys the more important mechanical branches of business.

*Health.*—The health of the pupils during the year, with the exception of one who died of the small-pox, has been uninterrupted.

*Admissions and Discharges.*—The whole number of admissions and discharges since 1818, the time of the commencement of the institution, has been 488 admissions, and 328 discharges.

*Causes of Deafness.*—Those who were born deaf who have entered the institution, number 94. The number whose deafness is attributed to accidental causes, is 202. The number of doubtful cases, is 115; and those whose deafness is considered to have originated with idiocy, are nine. The congenital cases of deafness, mentioned in the report, are supposed to have been caused by the malformation of the head, and a singular instance is mentioned of a pupil whose external passage to the ear was entirely wanting while the auricle was reduced to a small projecting cartilage. The face and head of this individual were otherwise deformed, and the occasion of deafness and deformity are both attributed to a fright on the part of the mother during the period of gestation, and from a piercing shriek uttered by a servant. The distressing effect upon the ears of the patient is supposed to have closed the ears of the child. But little, however, is known of causes of congenital deafness; and some of the most scientific men of Europe doubt whether there is such a thing or not. Those who do not believe in congenital deafness, do believe that the first cause is humidity deranging the glandular system. They also believe that this scrofulous disorder becomes hereditary in families, and corrupts the cavities of ears in infants, so as to produce different degrees of deafness. The causes of accidental deafness are attributed to various diseases, such as measles, scarlet, spotted, and other fevers, colds, convulsions, inflammation, gathering in the head, falls, whooping cough, scrofula, small-pox, &c.

*Sexes.*—Of 520 individuals in the New York Institution, 282 were males, and 238 females. It is a singular fact, that the number of male deaf mutes at the Hartford, Philadelphia, Columbus, Danville, and the New York Institution, and all similar institutions in the world far exceeds that of the females. In the U. States last year, of 1613 deaf persons, 917 were males. In nine institutions of France, there were 301 males, and only 193 females. In 26 different institutions, there were 621 males, and 440 females. In Prussia, Saxony, the Danish provinces, Belgium, the Canton of Zurich in Switzerland, the same difference of number exists as in the United States and France. The report before us gives no satisfactory explanation for these differences in the sexes; and as yet we believe, no explanation has been given by the officers of the foreign institutions.

*Marriages, &c.*—Of the 39 marriages of the deaf and dumb belonging to the American Society at Hartford, and the New York Institute, there has been no case of congenital deafness on the part of the children. Instances, however, have been known of hereditary deafness, but they are not common. But we are told of an example of eight persons of two generations at Paris, children of five families connected by blood, who were all born deaf. Another example is given of nine persons connected by blood, and deaf at birth. A melancholy example is also given of a young female, who was rendered deaf by a rose bug finding its way into the ear. She had three

cousins in one family who were deaf from birth. Such instances are rare.

Among other curious facts in the report, we find one where there was a family of 12 children, 6 of whom were born alternately deaf. Another similar instance is given in the New York institution in a family of 14 children, 7 of whom were born alternately deaf.

#### DANGERS OF YOUNG MEN.

From the "Young Man's Aid," by Rev. Hubbard Winslow, of Boston.

Capacity to rise high in excellence and glory, is capacity to sink correspondingly deep in perdition. The lobster has not capacity to rise much, for the same reason he has not capacity to sink much. The brute is incapable of procuring to himself, on the one hand, any thing more than a few physical and transient benefits; for the same reason he is incapable of procuring to himself, on the other hand, any thing more than a few physical and transient evils. Not so with man. The same capacities and opportunities which enable him to rise to the everlasting character and enjoyments of angels, enable him to sink to the everlasting character and miseries of devils. Let me notice some of the evils which it is in your power to do to yourself and others.

1. You can ruin your physical constitution. Some of the most intense sufferings which I ever witnessed, were those which a young man brought upon himself by sensual vices. Many a young man has, in a very short time, inconsiderately and wickedly ruined the finest constitution ever framed; so that he has either dug for himself an untimely grave, or compelled himself to drag out an existence so useless and miserable as to have considered death itself almost better.

2. You can ruin your pecuniary interests and prospects. By a course of indolence, inattention, waste, prodigality, amusements and pleasures in your early years, you may fatally exile yourself from all the means and hopes of ever rising from a state of abject and servile dependence.

3. You can ruin your intellect. This is a talent committed to your keeping and culture, far more precious than all the treasures of gold and silver. You may waste it by neglect; you may enervate it by indolence and indulgence; you may derange it by excess; you may debase it by sensuality; you may rend and destroy its fine mechanism by sinful passions;—by how much higher than the brute you might rise, through a right use of your intellect, so much deeper than the brute you may sink through the abuse of it. No ruin is more common, nor yet any more disastrous than that connected with a fallen intellect.

4. You can ruin your conscience. You may silence its faithful admonitions; you may stifle its convictions of truth and duty; you may falsely educate it so that it will put evil for good and good for evil; you may desile it; you may sear it 'as with a hot iron'; you may so utterly ruin its integrity and its power, as that this faithful guardian of virtue and advocate of the divine law will no longer disturb your sinful course, but the more you sin the less admonish you—thus leaving you unrebuked to fill up the measure of your iniquity.

5. You can ruin your reputation. However difficult it is to secure a good name, it is very easy to lose it. It is of slow growth, but it may be destroyed in a day.—An eminent wise man hath said, 'a good name is rather to be chosen than great riches.' Yet in a single hour, the developement of a sin previously cherished and ripened in your heart, may fix a stain upon your fair name which no tears can ever wash away, no repentance remove, but which will forever cleave to you like a dark stain upon your forehead, to be known and read of all men till the grave receives you from their sight.

6. You can ruin the moral character of your affections. You may so entirely and fatally alienate your

heart from God, that it will never find any delight in him or his service. You may so educate and enslave it to sin as to render prayer a burden, benevolent effort a painful task, the society of the virtuous and pious unpleasant, all religious duties disagreeable, and heaven itself a place of torment.

7. You can ruin your chance of salvation by the gospel. You may neglect all the overtures of mercy thru' Christ; you may 'always resist the Holy Ghost,' under the numerous commands and admonitions, warnings and invitations of God which you receive, you may still cherish an impenitent heart, and persist in sin and impiety, till your probation terminates—till you drop into eternity, and your 'redemption ceaseth forever.'

Would that the amount of evil ended here. But no far from it. It is one of the most malignant and appalling aspects of sin, that its disastrous effects are not confined to original source. What an example of this do we have in the case of our first parents. And of every incorrigible sinner it will prove true, as it is said of another on the divine record, that he 'perished not alone in his iniquity.'

From the *Philadelphia Herald*.

#### THE SPIRIT OF SPECULATION—TO THE YOUNG.

From an unpublished Address.

There is a source of danger that should excite solicitude for YOUNG MEN. I allude to the prevailing mania for speculation, which, within a few years, has set in upon this nation like an overflowing torrent. The world before this has seen nothing that can be compared with it: and it has become a deeply interesting question, whither all this will tend, and what will be its result. All classes of the community are affected by it. Even age, although rolling in wealth, is seized with the insatiable desire of amassing treasures; and the poor remnant of life, instead of being devoted to sober enjoyments and a preparation for that journey which all, sooner or later, must take, is devoted to the work of adding field to field, and heaping up treasures for heirs, "they know not who." But this PHRENZY, for such it is fast becoming, seizes with peculiar power on young men. It suits their spirit of enterprize; it meets their desire for active employment; it seems adapted to their ardor and love of excitement. And it cannot be denied, that compared with purposes for which young men have been called forth in other times, it possesses many things which are doubly advantageous and praiseworthy. Better, by far, that the powers should be devoted to purposes of gain than of conquest: that the land should be traversed, and the streams be ascended, and the mountains climbed in pursuit of wealth, than in pursuit of the spoils of battle, or to strew the earth with the dead, as has been the case in other times and other lands. But there are perils attending this spirit of speculation which should excite alarm, and which, if not checked and restrained, will speedily endanger all that we hold dear as a people. Some of these perils are the following: It tends to destroy all sober habits of industry, and all respect for the slow but virtuous mode by which property was acquired by our fathers. Few young men are contented with moderate but certain gains, when reports are borne on every breeze, from every quarter, of the immense fortunes made in a few months or a few days. The ideas of frugality, economy, and sober estimate of life, on which the proper habits of republican simplicity depend, are in danger of being dissipated, like chaff before the whirlwind: and all that has been valuable in our rational estimates of life, is in peril of being broken up. There is danger that all sober habits should be destroyed; there is danger that all that contributes to moral purity and integrity should be broken down; there is danger that every thing should be made to bend to the acquisition of wealth; and that there should be no honesty, no truth, no fair-

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lealing, no conscience, no education, no religion, no law, that should not be regarded a subordinate to the sudden acquisition of splendid fortunes. Should this become the passion of the nation; should it seize upon our young men, no man can doubt the consequences. Let one giant passion seize the national mind, and every thing will be prostrated before it, as in the sweepings of the tempest. Over the result, every man must tremble. At its anticipated march over virtue, truth, honesty, and religion, every lover of his country must be alarmed, and all the power of parental influence, all the force of the precepts of the wise, the sober-minded, and the good, are demanded to maintain, every where among our young men, the sense of the value of slow but certain gains, and contented and honest industry and virtue.

## LETTER TO A LADY ON DRESS.

LXVII.

My dear Lucy,

Will you bear with my impertinence, if I attempt to give you my directions on a subject where your sex are allowed to possess infinitely more taste and judgment than our own—that of dress. I offer, however, my plain and undisguised sentiments, only for your advantage; and I am sure you will receive them with that candor and indulgence, to which my friendship for you has an indisputable claim.

Neatness you cannot cultivate with too much attention. I would press it on every female, as strongly, if possible, as Lord Chesterfield did the *graces* on his son. The want of it is unpardonable in a *man*, but in a *woman* it is shocking. It disgusts all her friends and intimates; has estranged the affections of many a husband, and made him seek that satisfaction abroad, which he found not at home.

Some ladies, who are remarkably attentive to their persons before marriage, neglect them afterwards in an egregious manner. They cannot pay a worse compliment to their own delicacy, or to their husbands. If they conceived some efforts necessary to gain the prize, more, I am sure, are required to preserve it.

It is the opinion of (I believe) Rochesoncault, that nice observer of life and manners, that the affection of women increase after marriage, whilst that of man is apt to decline. Whatever be the cause, a prudent woman will, at least, use every method in her power to guard against so mortifying a change. Neatness, however, is easily practised, and will always have considerable weight.

In the eyes of servants and domestics, indeed, a woman loses her consequence and authority by neglect of her person. She will not be obeyed with cheerfulness; she will become an object of ridicule in all their private parties and conversations.

Neatness is the natural garb of a well ordered mind, and has a near alliance with purity of heart.

Fineness is seldom graceful. The easy undress of a morning often pleases more than the most elaborate and costly ornaments. I need not say of how much time and money they rob us, which are sacred to virtue and to the poor, nor how soon this very embellished body will be dust and ashes. The perfection of the art is conveyed in two words, *an elegant simplicity*. Ladies are certainly injudicious in employing so many male friseurs about their persons. The custom is indelicate; it is contrary to cleanliness, and all their manœuvres cannot equal the beauty of natural, easy ringlets, untortured and unadorned.

Every public paper one opens is a violation of delicacy, and an insult to your understanding. Powders, perfumes, pomatum, cosmetics, essence of roses, Olympian dew, artificial eyes, teeth, hair, advertised for your advantage, would be a heavy stigma, if some kind and well disposed persons amongst your own sex were not willing to share with you a part of the burden. Blush,

my dear girl, at such unseemly practices. Be content to be what God and nature intended you; appear in your true colors; abhor any thing like deceit in your appearance, as well as your character. What must all sensible men think of a woman, who has a room filled with a thousand preparations and mixtures to deceive him? What money, what time must be given to this odious, insufferable vanity! Under such unnatural management, how different must be the female of the evening and the morning! What must we think of marriage, dressing-rooms and toilets! What an opening for expostulation, coldness, and aversions! If an "elegant simplicity" be the perfection of dress, this is surely, as far as possible, removed from perfection. It is not *simplicity*—it is not *elegant*.

It would be cruel to add any thing to the punishment of the men, who can have recourse to such *effeminate* artifices. They have already the scorn and ridicule of one sex, and the stern contempt and ridicule of the other. They are poor amphibious animals, that the best naturalist knows not under what class to arrange.

Painting is indecent, offensive, *criminal*. It hastens the approach of wrinkles; it destroys constitutions, and defaces the image of your maker.

Would you think of giving the last touch to the pieces of a Poussin, or a Salvata Rosa? Believe for a moment, that the Almighty is, at least, as great in His way, as either of these artists.

And if you entertain any fears of offending Him, how dare you deface His image in your countenance, by artificial decorations. Innocence will charm, when paint is dissolved. It will call up a bloom, and cast a fragrance even on the latest winter of your age.

## INFANT BAPTISM.

Another argument for infant baptism is derived from the consequences of a denial of it. There is not the least ground for pretending to a regular succession of adult baptisms from the days of Christ to the present time, that is, the baptism of adults by persons who had been baptised when adults. As none are qualified to administer baptism, but such as have been properly baptised, so by nullifying infant baptism, all baptism is nullified. Consequently, on this principle, none are baptised, and none can be baptised till a new dispensation from heaven.

The Rev. Roger Williams, who was the founder of the first Baptist church in Providence, R. I., in the year 1639, which was the first Baptist church established in this country, came to *this same just conclusion*. Secretary Morton, in his Memorial of New England, published in 1669, says, "They (Mr. Williams and others who first settled Providence,) had not been long there together, but from rigid separation they fell to Anabaptistry, renouncing the baptism they had received in their infancy, and taking up another baptism, and so began a church in that way; but Mr. Williams stopped not there long, for after some time he told the people that followed him, and joined with him in a new baptism, that he was out of the way himself, and had misled them, for he did not find that there was any one upon earth that could administer baptism, and, therefore, their last baptism was a nullity, as well as the first; and therefore they must lay down all, and wait for the coming of the Apostles."—Mr. Williams had been a settled Pedobaptist minister in Salem, Mass., but on account of his having embraced some peculiar views especially in relation to civil government, he was banished from the Province of Massachusetts. He fled to Providence, and took with him eleven of his people. There they became Anabaptists, and formed professed a Baptist church. But how did they do it? One Ezekiel Holyman, who was a layman, and who had been baptised in his infancy, and by sprinkling, and consequently had never been baptised according to the views of the Baptists, took Mr.

Williams and baptized him by immersion, or rather went through the ceremony of baptizing him; and then Mr. Williams, who, upon the principles of the Baptists had never been baptized, rebaptized Mr. Holyman, the very individual who but just before went through the ceremony of baptizing him, and also ten others who fled from Massachusetts Bay. Now, upon Baptist principles, none of them were baptized, and consequently, no Baptist church was established. And as all or nearly all the professed Baptist churches in this country sprang, it is presumed, directly or indirectly from the church in Providence, so, upon Baptist principles, there are now none, or but few Baptist churches in the land. By unchurching us they unchurch themselves.—See Governor Winthrop's Journal, and Rev. Mr. Backus' Church History of New England.—*Theological Class Book.*

*An Infidel grappling with Alleine's Alarm.*

Mr. S. S. White, Agent, having left volumes in the hands of Mr. B. a merchant in Western New York, who offered to superintend their distribution, returned after two or three weeks, when the merchant gave him the following history: "Even now," said he, "we are reaping the fruits of the volume circulation. I have in my employ a man who was a thorough Infidel, and so active in diffusing his sentiments, that I knew not but it was my duty to turn him away. One day as he came into my store, I took up Alleine's Alarm, and asked if he would read it on condition of my presenting it to him. He agreed to do so; and the first Sabbath in February read the book. On Monday evening he came into my counting room, and when I inquired how he liked the book, he immediately burst into tears, unable longer to conceal his emotion. After he became more composed, he went on to relate the exercises of his mind. He requested me to pray for him; and like them of old, 'chose' that very night 'whom he would serve;' and now he gives the most decided evidences of piety."

*Tract Mag.*

OBITUARY.

In Seneca, on Monday, April 3, 1837, of pulmonary consumption, Mrs. Tabitha Bill, wife of Mr. Richard D. Bill, in the 65th year of her age. Mrs. Bill was the daughter of the late Robert Allyn, Esq. of Groton, Conn. a patriot of the Revolution, distinguished alike for piety and devotion to the interests of his country. Two of her brothers were likewise actively engaged in defense of their country's rights in 'the times that tried men's souls,' one of whom was slain in the memorable massacre of Fort Griswold, 1781. Both the parents of Mrs. Bill were pious; they lived to the advanced age of more than four-score years. Of them she ever cherished a grateful remembrance, and when speaking of them would say, "It gave me pleasure from my childhood to contemplate them as Christians;" and such was the influence of their instructions and example, that she could not look back to a period of her early life when she did not firmly believe the essential doctrines of Christianity. In 1813 the family removed to Seneca, Ontario county, N. Y. and in 1825 Mr. and Mrs. Bill became members of the Presbyterian church of Geneva, at that time under the pastoral care of Dr. Henry Axtell. She had indulged the hope of the Christian several years previous to her public profession, and regretted that she had not sooner avowed it. But from the time she united with the church her path was as the 'shining light that shineth more and more unto the perfect day.' That she was faultless is not affirmed or pretended; but they who knew her most intimately, are ready to bear testimony to her amiable temper, her kind and courteous deportment, and her peculiar attachment to the household of faith. Through a lingering illness of seventeen months, the power of divine grace was strikingly manifested in

her unshaken confidence in the promises of God; her calm and happy frame of mind; her cordial submission to the divine will, and her deep interest in the spiritual welfare of those who visited her. Though the pressure of disease frequently prevented her from conversing much, when she was able to speak, her heart seemed full of tender regard for those who were strangers to the love of Christ, and the little strength she had was employed in warning impenitent friends and neighbors to make their peace with God, and to do it before the approach of death; observing to a Christian friend who was present, "I never had much confidence in a death-bed repentance, but have had less since laid on this sick bed." For the church with which she was connected she exhibited deep solicitude, and one of the last messages which she sent to her brethren and sisters in Christ was, "Be more faithful."

Her own departure was a subject of which she spoke frequently and with perfect composure, and when her last hour approached, she took leave of her family and friends, commanding them with much solemnity to God, then gently breathed out her life into the bosom of her Saviour.

On Wednesday her remains were taken to the Presbyterian church in Geneva, and after an appropriate address by her pastor, from the 116th Psalm 15th verse,—"Precious in the sight of the Lord is the death of his saints," were there interred agreeably to her request. She left an affectionate partner, two sons and two daughters, and numerous other relations and friends, to mourn their loss.

TEMPERANCE.

WHO WOULD DARE BE A RUM-SELLER?

On the 30th day of March last, Mr. Josiah Moore of Canterbury, N. H. whose head was frosted by his sixty ninth year, left his home for Concord, drawing on a hand sled a bushel of oats and a gallon jug. He drew his sled as far as Sewall's Falls Bridge, a distance of more than four miles. Here he left his sled and shouldered his oats, and taking his jug in his hand, he proceeded to the Street, laden like a beast of burden, and exchanged his oats for rum. He then returned to the bridge—placed his jug upon his sled, and went towards home. When he came within half a mile of his home in the early part of the evening, the rum and his long walk had such an effect upon him, that he could go no farther. He left his sled in the middle of the road,—carried his jug a little way further and set down,—went a few rods out of the road and fell upon the ground. He remained there until eight o'clock the next morning, when he was found. He was covered all over, not even excepting his face, with a thick coat of sleet, which the slight rain and cold night had woven over him. He was not quite dead but was so far gone that he could not speak and tell the name of the man who had sold him the waters of death. He never spoke again. A few hours afterward he ceased his painful breathing and his spirit fled.

If but one such instance had occurred in the world within a thousand years, who would dare be a rum-seller?

If we did not know it to be true, could we believe it possible that a man who had ever had a father's counsels or a mother's prayers, could know such a fact and yet continue to scatter abroad the deadly poison which is daily carrying fathers to a dishonorable grave, and piercing the hearts of mothers with unutterable anguish?

Would it be right to say that the old man was murdered?—*Northern Banner.*

Commendable.—The Board of excise of the town of Harmony in this county, one of our most populous towns and containing two or three flourishing villages, have refused to grant any license for selling ardent spirits in that

town. We wish more of our Boards of Excise had integrity enough to act for the public good, and with less reference to a re-election.—*Fredonia Censor.*

**The Anti License Petition.**—Perhaps on no question has there ever been so decided an expression of the wishes of our citizens. Notwithstanding the absence of a great many of the friends of the cause, and the impossibility of seeing others, not less than **THIRTEEN HUNDRED** of the fifteen hundred electors in this city, have placed their names to this petition. We cannot conceive it possible that the Board will refuse to listen to this emphatic expression of the will of their constituents.

*Rochester Paper.*

Three of the aldermen of Portland opposed to granting licenses, have presented the treasurer of the temperance society with their fees, about eight dollars each; assigning as a reason that it was the price of suffering, if not of blood; and that money thus obtained ought not to be appropriated to any other purposes than checking the miseries which it had occasioned.

#### TEMPERANCE ANECDOTE.

A little boy asked his father if he might join the Temperance Society.

"No," said his father, "you don't know what temperance means."

"Yes father, I do." replied the little reformer.

"Well what does it mean?"

"It means not to drink any rum, and but very little cider." Sabbath school results.

#### YOUTH'S DEPARTMENT.

We give to our young readers part of a letter which was lately written by a boy about ten years old, to his sister in this city. We do not publish it because there is in it any thing very striking or extraordinary, but because we hope that many who read it will derive pleasure and profit from the perusal. Of the children who may read this we would ask, "Have you such feelings as are expressed by this little boy? If you have not, will you, when you have done reading, go to God and pray that you may be made like W. S., so far as he is like the Saviour?"

#### THE LETTER.

N—, April 22, 1837.

Dear Sister,—It is with pleasure that I seat myself to write a few lines to you on this agreeable subject. It is agreeable to me because I love my Saviour. It is pleasing to me to hear my dear Saviour—to hear him speaking who has caused me to turn from my evil ways,—that dear Saviour who has brought me out of the broad road of destruction. I hope he has. I hope I am walking in the narrow way which leads to life everlasting. I like my dear Saviour. I hold him dearer to me than any thing else. I like his never-dying love.

I hope brother C. does love his Saviour, but I fear he does not so much as he ought to. We know he does not get angry at us, and cast us down to despair. He has power to do it, but he is such a kind being and has such long suffering with us—we know we are poor guilty sinners. There is one that can save us, and but one—that is Christ. If we ask him to have mercy on us, he will, if we ask the right way—that is, to mean so, and ask from our hearts. We must be in earnest—we must not say one thing and mean another. We must pray that he

will give us a new heart, and one that will serve him forever.

I feel as if I could give up this world to follow Christ—to humble myself and to prepare myself for another world. Do you feel as if you had given up? Do you think you are a christian? And do you think mother is? We know the judgment day is coming, when we shall have to answer for all our sins, and we know not how soon it is coming.

If tomorrow was going to be the day that we had all our sins to answer for, do you not suppose you would be better to day than you was yesterday? We know not that tomorrow will be, so you must be better to day than you was yesterday; and if tomorrow comes and it is not the judgment, do you suppose you will be sorry that you was better yesterday than you was the day before? Surely not, because you ought to grow better and better every day.

I have much more to say to you but time does not wait for me. I must bid you good bye—may God be with you all forevermore.

From your affectionate brother,

W. S.

#### REVIVALS.

There has been a sweet and precious season of refreshing enjoyed the past winter in West Needham, Mass. Fifteen were received at a recent communion, as the fruits of this work.

There has been during the past winter, an interesting state of religion in Bloomfield, Trumbull, co. O. Fourteen united with the Congregational church, and six more stand proounded.

In Livonia, Livingston, co. there had been a powerful revival among the Baptists.

In Ira, Cayuga, co. a protracted meeting was held in February, which was accompanied with the blessing of God to the hopeful conversion of 50 or 60. "One young man, a hardened scotler, left the house at the close of the afternoon service, deriding the converts, and while walking through the village in company with his brother, who was one of the converts, fell prostrate to the ground. His brother dropped upon his knees, and poured out his soul in prayer to God for him, and the Saviour met him by the way, and he rose up rejoicing, and returned shouting and praising God.

"There was also an instance of a brother going nine miles after two of his wife's sisters, who shortly after their arrival, were both converted to God; a few days after this they sent home after two other sisters, who were converted the day they arrived. After their return home, they went out like the woman of Samaria, and said, "Come see a man that told me all the things that ever I did." It is thought by those best qualified to judge, that the meeting in Ira, during its session and afterwards, resulted in the conversion of 50 souls."

In the Methodist church in Gloucester, Mass., there has been an interesting revival of religion most of the time since September.

In Northfield circuit, N. H. there has been for some time an interesting work going on. In Clarendon, also, there has been a revival, and nineteen added to the church. In Bernard circuit, Vt. and Thompson, Ct., there has been considerable interest.

The revival still continues at Bolton, Conn. The subjects of the work are mostly young people, and some are members of the Sabbath school.

In Woonsocket, R. I., a good work lately commenced; about 30 have professed to have passed from death unto life.

Fifty have professed religion in a revival in Orleans,

Mass. Some of them have been believers in the doctrine of Universalism.

On Saratoga Springs circuit, N. Y. the Lord has graciously revived his work. Not less than one hundred and forty souls have professed conversion within nine months past—and the work is still going on with increasing interest.

At Dundaff, Pa., fifteen souls have been hopefully converted.

A revival is enjoyed in Lynn, Mass. From 40 to 50 have been at the altar for prayers every evening for the last week. It is thought that sixty or seventy have experienced salvation.

About sixty have been converted and reclaimed in Bradford, Vt., the fruits of a protracted meeting.

In Rome, N. Y., a protracted meeting commenced on the 1st of January, which continued four weeks, day and night, and resulted in the hopeful conversion of about one hundred and eighty souls. Thirty or thirty five had found the pearl of great price previously.

Upwards of one hundred conversions have taken place on Cold Water circuit, Michigan. Temperance, Sabbath school, and missionary enterprises are flourishing.

In Granby, N. Y., forty or fifty have been made the subjects of grace within the last eight months.

God has graciously visited Angelica, N. Y. with the out pouring of his Spirit. Between thirty and forty have been happily converted.

There has been an interesting revival at East Medway, Mass., resulting in about sixty hopeful conversions.

A protracted meeting has lately been held in Hallowell, Me., which was blessed to the hopeful conversion of more than eighty persons, of different ages, and among them a number of very intelligent and promising young men. The Victory circuit of the Methodist church has been blessed with a revival, and not less than 150 hopeful conversions.

After observing a day of fasting and prayer, a protracted meeting was held in the Presbyterian church at Oak Hill, Livingston county, for twelve days, which was blessed to the reviving of God's people, reclaiming backsliders and converting sinners. The pastor says: "A more powerful work, considering our population, which is small, I never witnessed. It was confined especially to the youth, from ten up to thirty years of age."

In a postscript to a letter from Shelburne, Mass., it is stated that the Lord is again reviving his work in the institution, (Franklin Academy.)

#### ECCLESIASTICAL RECORD.

The First Congregational Church in Bridgeport, Ct., have invited Rev. John Woodbridge, D. D., of New York, to become their pastor, and the call has been accepted. The installation will take place on Wednesday the 14th inst. Sermon by Rev. Dr. Tyler, Pres. Theo. Sem., East Windsor.

**INSTALLATION.**—On the 24th ult. the Rev. B. B. Beckwith was installed over the Trinitarian church in Castine, Me.

**ORDINATION.**—Mr. Isaac Hills was ordained Pastor of the Congregational Church and Society in Lovell, on Wednesday, the 31st day of May.

**Installation.**—Installed, by the North River Presbyterian, over the Presbyterian church at Fishkill Landing, May 23d, 1837, Rev. Samuel I. Prime.

#### ITEMS.

From the Presbyterian of June 10 we extract the following:—

The minutes of the General Assembly are brought down to Monday 5th inst.

In addition we would state, that the Assembly has declared the Synods of Utica, Geneva, and Genesee to be no part of the Presbyterian Church.

It has also dissolved the Third Presbytery of Philadelphia.

It has also formed a Foreign Missionary Board. It has also adopted the testimony of the Convention respecting prevalent errors in doctrine and order.

The venerable Rev. Abiel Holmes, D. D. died at Cambridge on Sunday evening last, aged 73. Dr. Holmes graduated at Yale in 1783, preached a while to the New England Settlers in Medway Georgia, and was installed over the church in Cambridge in 1791. He was a scholar and antiquarian, and author of no ordinary merit.

Rev. J. Bowles, a minister of the Campbellite Baptists, of Quincy, shot himself through the head with a rifle, on the 5th inst. He is spoken of as a respectable man, and the act is attributed to insanity.

The Methodist chapel and parsonage house at Charlotte, Four Corners, Vt., was destroyed by fire on the 9th ult. Loss from 4 to \$5,000.

#### NOTICE.

**General Association of Connecticut.**—This body is to meet at the house of Rev. Noah Porter, Jun. in New Milford, on the third Tuesday of the present month. Rev. Dr. Tyler is to preach the Sermon before the Association.

#### SUNDAY SCHOOL ANNIVERSARY.

The fourth annual celebration of the Sunday School Union will be held at the Congregational Church in Oxford, on the 4th day of July next.

Exercises, consisting of addresses, interspersed with examination and singing, will commence at half-past 9 o'clock, A. M.

The pupils of the schools composing this Union, with their respective teachers, will occupy the central slips of the church.

All persons interested in Sunday Schools are invited to attend.

JOEL WHITE, Sec'y.

#### CONNECTICUT BRANCH OF THE AMERICAN EDUCATION SOCIETY.

The Annual Meeting of the Conn. Branch of the Am. Ed. Soc'y will be held at New Milford on the evening of Tuesday, June 20th, being the first day of the session of the General Association of Connecticut.

S. H. RIDDEL.

#### MARRIED.

In New York, June 7, by the Rev. Dr. Smith, Rev. E. G. Smith, of this city, to Miss Susan Wadsworth, daughter of the late John Wadsworth, Esq., of New York.

In Woodbury on the 7th inst. by Rev. Mr. Bray, Mr. John C. Newton to Miss Betsey N. Peck.

At Rocky Hill, on the 31st ult. by Rev. Dr. Chapin, Mr. Benjamin G. Webb, to Miss Elizabeth B. Whitmore, daughter of Mr. Henry Whitmore.

At Woodbridge, by the Rev. Mr. Brownell, Mr. John McKenny, to Miss Margaret S., daughter of Deas. Elijah Sherman, Jr.

#### DIED.

In this city on the 10th inst., Charles Henry, son of E. B. Austin. On the 12th Deborah Beaman, daughter of Mr. E. G. Storer, aged 19. On the 11th inst. Mary widow of the late Capt. Robert Brown aged 92. On the 9th inst. at the house of her father, Mr. Russell Hotchkiss, Mary the wife of David Hoadley, of New York, aged 26.

At Middletown, on the 28th ult., Mr. Wm. H. Niles, printer, aged 36; on the 18th, Dr. Stephen Rainey, aged 83, an officer of the revolutionary army.